VOL. II. APRIL, 1887. No. 4.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

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CHICAGO OFFICE: 115 MONROE STREET.
BOSTON OFFICE: 141 FRANKLIN STREET.
AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[Entered at the Post-office, Chicago, for transmission through the mails at second-class rates.]

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TERMS OF SUBSCRIPTION. For fifty cents a year in advance, the UNITARIAN will be mailed free to any part of the United States or Canada. To Great Britain and other countries comprised in the Postal Union, seventy-five cents All subscriptions should be sent to

REV. J. T SUNDERLAND, 115 Monroe Street, Chicago,

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WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

The most frequent word hat comes to us about THE UNITARIAN is one of astonishment that we can give so much for so little,—a maga zine the size we publish twelve times a year for 50 cents. Coupled with this come frequent expressions of gratification that now as a denomination we have a periodical whose price will allow it to go everywhere, to poor and rich, into country and city, and to be employed widely without large expense by Post Office Mission workers, by Churches to put on their tract tables, by fr end to send to friend, and neighbor to neighbor, and parents to sons and daughters away at school. Very numerous and hearty are the expressions of satisfaction that come regarding our positive and unequivocal, while yet broad and catholic, Christian attitude. W e quote below, almost at random, a few testimonials f rom a very large number of similar ones received:

From the State Geologist of —: "I value THE UNITARIAN highly."

From a Western Professor: "I am much pleased with your magazine. The catholic, practical temper is the right one. I wish THE UNITARIAN had been started half a dozen years ago."

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From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seems to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Central New York: "I wish to express my high appreciation of your excellent monthly. The message it bears is so pure, so noble, so deeply religious, that I cannot but wish it might find a lodgment in every home in the land."

From a Lady in Southern California; "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spiritually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so, and cannot tell you how every month it feeds and satisfies and delights me."

From a Post-Office Mission Worker in Mass.: "I want to tell you how thoroughly I enjoy every department of THE UNITARIAN. I think the field notes particularly must prove a great incentive to larger work in all our churches."

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From the Minister of a large Universalist Church: "I am much interested in THE UNITARIAN. I know that many subscriptions can be obtained in my parish."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

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From a Michigan Pastor: "Where do you pick up so much news? It is capital."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From Another Western Pastor: "I send you fifty-nine names of persons to whom I hope you will send sample copies. I am with you heart and hand."

Another Western Pastor: "I send you eighty subscriptions for THE UNITARIAN: hope to make the number 150."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

TO OUR SUBSCRIBERS.

We call the attention of our subscribers to the fact that the first year of the UNITARIAN ended with the December number. The time has come, therefore, for those who began with the year, to renew their subscriptions. Let us ask, for our own sake and our subscribers', that these renewals be made as promptly as possible. For directions for sending orders and money, see above.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. II. APRIL, 1887. No. 4.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

We would suggest to any church or group of churches that desires a more *local* organ than the UNITARIAN, and yet does not wish to undertake the publication of a new magazine, that they should adopt the UNITARIAN, *only* issuing it each month with a four-page cover of their own local matter and announcements. This is what is done in the English Episcopal Church with the *Parish Magazine*—a periodical of the same size and scope as ours. Each parish in which 50 or so are needed, prints its own cover, and while the title inside is the "Parish Magazine," outside it is "The Birmingham Parish Magazine," or whatever may be the name of the group of churches combining. So this four-page cover might have its local title "The Quincy Unitarian" or the "Worcester County Unitarian." Probably the local advertisements which could be procured for such a cover would pay all the expense and leave the individual cost only 50 cents, as at present.

The April *Atlantic* opens with a poem by Whittier, entitled "On the Big Horn." It is suggested by the very interesting and significant report that comes from the Indian agent at Standing Rock, Dakota, that Rain-in-the-Face, one of the fiercest chiefs in the battle on the Big Horn, in which Gen. Custer and his whole command were killed, has made a very earnest application, advanced in life though he is, to be permitted to enter General Armstrong's Industrial School at Hampton, Va., there to study and fit himself for the work of instructing his tribe in the knowledge and industries of peace. Well may the poem, which is in Whittier's best vein, close with the fervid apostrophe—

"O mountains that climb to snow,
O river winding below,
Through meadows by war once trod,
O wild, waste lands that await
The harvest exceeding great,
Break forth into praise of God."

It is in the direction that such incidents as these point, that most light is to be seen on the pressing but still dark and ever tragic "Indian question."

The Exploration of Egypt is a matter of more than secular interest. The light thrown, at every step, upon the ancient thoughts and ways of men, is valuable to every student and thinker. We wish Americans took more interest in such subjects. It is humiliating for the "American School of Classical Studies at Athens" to have to be bolstered up by a concert given by the Harvard students, and for Rev. W. C. Winslow to have to plead so hard as he has to do, to get the American proportion of the "Egypt Exploration Fund." The results of this last enterprise, which has added collections of priceless value to the Boston Museum of Art, as well as yielding three volumes descriptive of the actual explorations at Pithom, Tanis and Naucratis, ought to be sufficient to induce every one of our readers who can afford it, to send at once $5, or $10,

to Rev. W. C. Winslow, 429 Beacon street, Boston. Either sum entitles to the volumes of memoirs as they appear.

In the death of Henry Ward Beecher, which occurred March 8th, our generation loses its greatest preacher, and our country her most brilliant, versatile and richly furnished orator, and, taken all in all, probably her most distinguished citizen. Since the assassination of Lincoln the death of no one has caused such widespread and general sorrow. And with good reason, for who else has rendered to the public a service so long, so conspicuous, so many-sided, so influential? Of the almost numberless tributes with which the press of the country is teeming, we can make room for a quotation from only one, namely, the paper for which Mr. Beecher wrote almost every week, for twenty years. Says the *Independent:*

In the death of Henry Ward Beecher, the American pulpit loses one of the greatest men that ever stood in it, and perhaps the greatest genius that America has yet produced. There lies before us the picture of the young, dark-haired man who came to Brooklyn from Indianapolis more than forty years ago. We recall the fervor and brilliancy of his oratory. He shot suddenly into the sky, brilliant as a meteor, but with a light fixed and steady as the sun. Plymouth Church became immediately famous, the Mecca of every pilgrim. The young man had introduced a new style of preaching, had put a fresh genuineness into the Gospel, had discovered a manliness in religion; and he uttered an appeal which went to every heart. How the crowds flocked to hear him preach! There was but one Beecher. The stranger in New York asked the way to Plymouth Church. "Follow the crowd from the ferry," was all the answer needed. For decade after decade there was no decay of his power. Beecher was the best known man in America, the pride of all our hearts. It is difficult to tell in what his power did, or rather did not, consist. It was in his whole nature. He was in every direction a genius.

It seems difficult to say whether Mr. Beecher's service was greatest to the colored race, to his country, or to religion. Perhaps no man helped more than he in bringing about the emancipation of the slaves. But his work in helping so mightily as he did to free the thought of his generation from religious bigotry and superstition was not less important. His efforts in behalf of the preservation of the national Union were those of a giant. But he will not be remembered longer for these than for his life-long efforts to break down sectarianism among the churches and bring all Christians into a union of mutual respect, confidence and co-operation.

Col. Ingersoll calls Mr. Beecher "the greatest man in any pulpit of the world,"—"a minister with an intellectual horizon broad enough and a mental sky studded with stars of genius enough to hold all creeds in scorn that shock the heart of a child."

How the stars that formed the ever memorable and brilliant galaxy of anti-slavery reformers of twenty-five years ago are passing out of sight! None in the galaxy was more conspicuous than Beecher. And now he too is gone! Garrison the pioneer, Phillips the platform orator, Sumner the statesman, Greeley the editor, Whittier the poet, Parker and Beecher the pulpit orators, of the great cause! And of these stars of first magnitude only Whittier left!

It is plain that the theology of Mr. Beecher underwent important changes in the last few years of his life. From his first entrance into the ministry he had no sympathy with the old hard Calvinism; to him God was always pre-eminently a God of love; religion something of the spirit rather than of the form or the letter; revelation larger than any book; and inspiration a reality of to-day as well as of the olden times. But five or six years ago there appeared unmistakable signs of advance in his theological views. The change was caused by his acceptance of the scientific doctrine of Evolution. Three years ago he preached a series of sermons (since published in book form) on Evolution, in which he undertook to apply the new hypothesis to every important phase of Christian belief and experience; and he went so far at that time as to declare that the main work of his life from that time on would be to interpret Christianity in the light of

Evolution. It is exceedingly interesting to see a mind thus open to the last to progress. His acceptance of Evolution seems to have especially affected his view of the doctrines of the fall of the race in Adam, and an eternal hell. Of these two doctrines he came to be not only a doubter, but a most fervid denier. We have nowhere seen a more succinct statement of the theological position which he at last reached than in a letter written by him under date of July 23, 1883. We think it will interest our readers if we quote. In that letter he writes:

I am a cordial Christian Evolutionist. I do not agree, by any means, with all of Spencer—his agnosticism—nor all of Huxley, Tyndall, and their school. They are agnostic. I am not, emphatically. But I am an evolutionist, and that strikes at the root of all mediæval and orthodox modern theology—the fall of man in Adam and the inheritance by his posterity of his guilt, and, by consequence, any such view of atonement as has been constructed to meet this fabulous disaster. Men have not fallen as a race—men have come up. No great disaster met the race at the start. The creative decree of God was fulfilled, and any theory of atonement must be one which will meet the fact that man was created at the lowest point, and, as I believe, is, as to his physical being, evolved from the animal race below him; but as to his moral and spiritual nature, is a son of God, a new element having come in, in the great movement of evolution, at the point of man's appearance. My life is drawing to an end. A few more working years only have I left. No one can express the earnestness with which I desire that in the advance of science, which will inevitably sweep away much rubbish from the belief of men, a place may be found for a higher spirituality, for a belief that shall have its roots in science and its top in the sunlight of faith and love. For that I am working and shall work as long as I work at all. The root of the whole matter with me is, in a word, this:—Which is the central element of moral government, love or hatred?

At the last meeting of the Unitarian Club of Boston, Hon. Geo. S. Hale read a paper on the question, "What shall the Club do *Next?*" It seems to be generally felt among the members that, having completed so successfully the important enterprise undertaken three years ago of securing for the denomination a headquarters building in Boston, it is fitting that the club should be looking about for another good thing to do. Mr. Hale urged the erection at the North End (the most crowded and morally lowest part of Boston) of a large building to contain a hall for popular lectures and entertainments, a coffee house, a restaurant, rooms for innocent amusements and games for the poor, reading-room, and so forth,—an institution somewhat like Toynbee Hall in London. The plan seems to have met with much favor in the Club. Certainly such an institution of practical philanthropy would be in line with the historic instincts of a denomination that has given to Boston Joseph Tuckerman, the ministry at large, the Warren Street Chapel, the Industrial Aid Society, the Provident Association, the Young Men's Christian Union.

Rev. M. J. Savage in a recent sermon, says of theology, "Some day it will be the science of sciences." He is clear-visioned enough to see that the goal of rational religion is not *no* theology, as many urge, but a *worthy* and *true* theology—a theology built on foundations that cannot be shaken.

One of the most interesting anniversaries celebrated in Boston in recent years was that which took place at the West Church on March 1st, marking the completion of fifty years of the pastorate of Rev. Cyrus A. Bartol, D.D., and one hundred and fifty years of the existence of the society. Addresses were delivered by Dr. Bartol, James Russell Lowell, whose father was long pastor of the church, Dr. F. W. Hedge, Dr. Geo. E. Ellis, Dr. A. A. Miner, of the Universalist denomination, Babu Mohini, of India, Rev. Geo. A. Gordon, pastor of the Old South Church, Boston, and Rev. Robert Collyer, of New York.

One of the newest of our congregations is that in Rock Rapids, Iowa. Its minister divides his time between this and another point. A goodly number of children and young people needed the organizing touch to bring them together in Sunday-school, Study Class, and Social Club. The Rock Rapids people believed that there was so much

of this work that it ought not to be expected to be done by a half-time minister. So they engaged a lady of known efficiency in such things, Miss Amelia Murdoch, to come to them for two months, and take the lead in organizing and setting in operation these activities. The action of the congregation in so doing is an important and significant step. It points to a time when the minister will not be expected to anything like the extent that he is now to do the details of such work; when such work shall be largely in the hands of persons especially trained for it; when such work will become a profession just as school-teaching is a profession; when it will be done with as much system and thoroughness as now characterize the methods of the best teachers in the best secular schools. When one remembers the chaotic and superficial work done in so many Sunday-schools and clubs, he is ready to hail with joy these trained workers, who can bring order out of chaos. O. C.

We are glad to see the *Christian Register* joining us in urging upon the Western Conference the surrender of its missionary and executive functions into the hands of our national missionary organization, the American Unitarian Association. This alone, probably would not be a full and final solution of the difficulties that have arisen in the West. But it would be at least a step in the direction of a solution. Therefore we trust that the plan will be given by all concerned a very careful and candid consideration.

Several times of late we have heard of people speaking of Mr. W. C. Gannett as having given up belief in God; and in *Unity* of March 5 Mr. Gannett, alluding to Hon. Leverett Saltonstall's address at the Unitarian Club in which he spoke strongly against the Western Conference as virtually abandoning the ground of religion, charges this misunderstanding upon the editors of this magazine, as having been caused by our misrepresentations and unfair "snippets" of quotation. We wish to say that we regret such a misunderstanding exceedingly. The injustice it does to Mr. Gannett must be patent to anyone who knows him or reads his books. But how can such an idea have arisen? Certainly *not* from any *word of ours.* Again and again, from the very beginning of this Western controversy, we have pointed out the *distinction* that exists between Mr. Gannett's *own* earnest *Theism*, and the *position* which he wants *Unitarianism* to *take*, of *no longer requiring belief in God* as *essential* even to its *ministry.* As early as last July we wrote as follows:

> It is not the least part of the trouble, that this Western Conference action misrepresents the real work of those who have urged it, quite as much as it misrepresents the work of the rest of us. *They are, personally, among our earnestly religious men, and are working in that spirit all the time; yet they have expunged religion from the published objects of the Conference.* No personal admiration and respect, and no certainty that their own personal work is safe enough, can blind us to the fact that they are seriously injuring and putting back the work of our churches at large.

The words we italicize put the whole matter in a sentence. And this is the distinction we have drawn throughout. We have hardly printed a line about these brethren without indicating our personal respect, and alluding to their own personal religious and theistic position. And we have, we believe, printed no extract—however brief—from their articles on the subject, which has not fairly represented their argument. We venture to think that the misunderstanding has arisen *not* from *our* statements of their position, but from *their own.* However, whichever way it has arisen we deeply regret it. It is hard enough to differ so seriously, as we have been obliged to do, from such friends, without having the difference exaggerated. We think their *policy*, carried out in the Western Conference, of refusing all avowal of a Christian or theistic object, has done grievous mischief to our work throughout the country, and if persisted in must cripple it worse still, even if it does not tear the denomination to pieces; and yet we most gladly repeat and re-emphasize the statement which

we have so often made before, that they are *personally* among our earnestly religious men.

BETTER ORGANIZATION AMONG OUR POST-OFFICE MISSIONS.

Our Post-office Missions are doing such a peculiarly good work that it is a pity it should not be planned so as to be of the best possible use. At present, however, the work is being partly wasted for lack of being gathered up and organized in a more systematic way. Care is taken, indeed, to have the various missions *advertise* in different districts, but no arrangement is made for getting the *correspondence* of each state or district into single hands. To illustrate what we mean: Suppose there are four P. O. Missions, say for example at Boston, Buffalo, Chicago and Cincinnati. Each of these four has probably correspondents all over the country. Each has some in Utah ; each has some in Dakotah ; each has some in Ohio ; each some in Georgia. In reality there are, we suppose, nearly thirty P. O. Missions, every one of which, through the curiously scattering circulation of the papers in which they advertise, has correspondents in almost every state in the Union. Now see the waste of power in this ! Suppose the State Missionary of Ohio wants to prospect for new movements in the cities of that state. He wants to know who, at various points which he thinks of visiting, are already interested in our views. He can, at present, only find out these people by writing to all the Post-office Missions and inquiring for any names of correspondents in Ohio. The same thing has to be repeated every time it is desired to ascertain who are with us in any other part of the United States. What is really wanted is a system akin to that of a banker's clearing house, only that it might be done by each Post-office Mission Committee at once, without the intervention of any central agency. Each Post-office Mission should have the charge of a certain territory—a state or part of a state—or even several states in the case of our strongest organizations, such as the Arlington Street Church Post-office Mission, in which about 20 workers are systematically engaged. The central agency should simply act as committee of arrangments for locating these districts to the various Post-office Missions, and then each mission should at once forward to the various other missions all replies coming to it from other districts than its own. In this way each mission would know *all* the inquirers in its district, and a much stronger missionary work might gradually be accomplished. There would at first, of course, be some regret at giving up to other societies, correspondents in whom one has become interested ; but in a little while the law of averages would bring just as interesting correspondence (turned over by other societies) from the special district allotted, while the advantage to the work as a whole is obvious.

A PRAYER.

Lord, though the way is dark,
  We look to Thee,
For through the thickest cloud
  Thy face we see.

Over the thorny path
  Thou lead'st the way;
Father we trust to thee,
  Be Thou our stay!

Keep us from danger safe,
  Keep us from sin,
Till at the heavenly gate
  We enter in.

Hear, Father, hear our prayer,
  Turn not away,
Lift off the clouds at last,
  Lead us to-day!

Lead us to Heaven and Thee,
  Lead us from care,
There sorrow come not in,
  No sin is there !

Wipe Thou our weeping eyes,
  Heal Thou our pain,
Let us all meet above
  Nor part again.

M. L. D.

EXPERIENCE AND OBSERVATION OF FIFTY YEARS.

It was fifty years ago last November that I was ordained to the Christian ministry. Meantime I have had charge of three parishes—in New England, the west, and the middle states. I have also been Professor in the Meadville Theological school since 1856, and a resident Professor from 1863 to the present

time. In thinking and speaking of Jesus Christ, and his influence upon this course of preaching, teaching and labor, I am impressed with the feeling that whatever good I have done, if any, has been in proportion to my standing near him, as Master, Teacher and Lord, and trying to serve God and man in his name and spirit. My most deep-seated regret has been that I have not been more successful in setting forth to others the beauty and power of his faith and love. And in character and life the peculiar misgiving and pain, keener than aught else can be, is the consciousness that I have not been more like that divine model.

I have tried to preach Christ to the churches under my care, and to teach him by letter and by spirit to the students of the school; but I have always seen a yet more excellent way that I have not reached. Coming short of this gives a sense of humiliation and defeat. Oh, that I had possessed a more eloquent tongue to set forth the deep and unsearchable riches of this religion of heaven and earth! Oh, that I might have won more disciples to the Master, and so to his Father and our Father! But whatever I have been able to do or be, is due to the degree in which I have been a faithful follower of Jesus Christ. Near him I have been strong; away from him I have been weak.

And during this long period, in trying to understand Christ, his rank, office and work, I have felt that the surest road to satisfactory knowledge was not in speculating about his nature, and the precise method in which his gospel saves mankind, so much as in trying to follow him more closely, drink in more of his spirit, and bow with a more tender sympathy and greater fidelity to his golden rules of righteousness and love. Better than the best philosophy of Christ I have felt to be the humblest discipleship of Christ. The only key to the heart is the heart. No man knoweth the Father but the Son, and no man knoweth the Son but the Father, and he to whom the Father, the God-like Spirit, hath revealed him.

And so in my observation of others, as well as the experience of my own heart and life. I have tried to be a careful but not censorious observer of the lives of others, and to note the way and issue of things in this world, and to see what fruit is produced by the different vines and trees in the great vineyard of the Lord. And I have seen that those who stood nearest the Master, tried to catch his spirit, and who have sat most teachably and sympathizingly at his feet to learn of him, seemed to possess a certain secret of success in the ministry not shared by others, and entirely irrespective of sectarian lines. They have had a devotion, patience, perseverence, self-sacrifice and love, which have been talismans of success; while other men in the same profession, superior in depth and range of thought and eloquence of expression, have had comparatively barren ministries. It has seemed to be fulfilled, as in the parable, that the branches cut from the parent vine fall withered and fruitless to the earth. So it has appeared that Jesus not only had the key to the human heart, but he could give it to others. Art, science, literature, philosophy, ethics, philanthropy, have great and noble spheres, and can do a world of good. But something more profound and spirit-searching, even the gospel of Jesus Christ, is needed to meet the wants of the soul, and make mankind real children of their Father in heaven. And with the experience and observation of fifty years behind me, I would say to all who seek to be ministers: If you would find joy and the greatest measure of usefulness in your work, aim to be disciples of Christ, and preach in its purity and power his gospel, which is the wisdom of God *unto salvation.*

A. A. LIVERMORE.

WAITING FOR SPRING.

With the calm patience of the woods I wait
For leaf and blossom when God gives us spring. —*J. G. Whittier.*

EASTER.

If willing to indulge sentiment and imagination, and with the eye of reverent faith look eastward into the past, he week which ends with Easter is, of t

all the year, one of the richest in historic memories that illustrate the wonderful dealings of God with men. To Christian and Jew alike this is a most memorable anniversary, full of inspiring suggestion.

Come with me to the synagogue. In every quarter of the globe, the Jew this week celebrates his feast of the Passover. It is the greatest of Hebrew festivals. It renews to the patriotic heart the thrilling story of Moses and the deliverance of Israel. The night before the departure from Egypt, according to ancient story, the death angel, destroying the first-born of the Egyptians, *passed over* the homes of the Hebrews, sparing them. But, as here began the exodus or going out, the associations of the festival have come with larger sweep to include the whole story of the fire and cloud, the Red Sea crossing, and the forty years' wandering. Not in a single day or year was their deliverance complete. Slowly, with many reverses and backslidings of idolatry and rebellion, through dark and doubtful days, and longings for the flesh-pots left behind,—only as the old generation that could not forget Egypt died out, and a new generation, who could look forward, not back, came to the front,—their national polity was established and their hope realized. So the Passover feast commemorates the exodus under Moses from bondage to freedom, from Egypt to Canaan flowing with milk and honey, from idolatry to faith in the living God. This wondrous transformation from slavery to the Kingdom of David, the Jew—whether in India, Russia, Rome, or America—celebrates on this week ending with Easter. Though his nation is broken and his people scattered, this festival helps to hold him with unyielding loyalty to the faith of his fathers. Wherever a synagogue stands, the paschal feast has been spread as a visible testimony through thirty-five hundred years of history, that by pillar of cloud by day and fire by night, through parted waves of the sea, and with manna in the wilderness, God leads his children forward. The God of Abraham and Moses is not a God of the dead, but of the living. Is he not with his children to-day as in the olden time? He never deserts his faithful followers. With the Jew let us join in celebrating the wondrous ways of the living God.

Come down fifteen hundred years. Jerusalem is rejoicing in her Passover festival. Crowds are assembling from all the country round for their week of jubilee. Jesus and his friends appear among them. He has had monitions of evil, but his life is in God's hands; he is not to be swerved from his work. He goes straight forward in the line of duty, even though his path leads up Calvary. The common people have heard him gladly. They hail him as the promised Messiah. They strew palms in his pathway, shout hosannas, and cheer him as their King. They expect him to expel the Roman, and restore the ancient glory of David and Solomon. The hostile priests and Pharisees deem him an impostor, an enemy of their ancient faith. Freshly exasperated by the popular demonstration, they resolve upon a summary ending of it by dooming him to death. The foul conspiracy is complete. The treachery of Judas, the mock trial before Pilate, the ascent of Calvary, the cruel murder on the ignominious cross, speedily, and, to all outward human sight, effectually consummate their desires.

As on that dark Friday the sun went down, all the bright hopes of his friends seemed to set forever in despair. Their leader was gone, the grave had closed over him, and the magnificent vision had vanished as a dream. But the Sabbath passes. As Sunday dawns, the grave is unsealed, it is empty. Christ has risen. The scattered followers are rallied anew. Their doubts and fears dispelled, their poor worldly estimates of Jesus and his purpose are spiritualized to a diviner appreciation. The apparent defeat turns to victory. The gospel has new power on their hearts, new meaning for their souls. The crucifixion of the gospel becomes its resurrection. The cross is transformed from a symbol of ignominy into an emblem of immortality. Lifted up by

it, the divine quality of Christ's character is seen by all the ages, and brings mankind to his feet. It becomes the accepted emblem of the new religion. I would yield it to no monoply of sect. I would place it on every Christian Church. By this sign, Christ conquers the world. Through the dreadful tragedy of the cross, mankind goes forward from heathenism and Judaism to the religion of Jesus. That bad Friday in Jerusalem turns to the Good Friday of the world's redemption. Celebrated throughout Christendom it repeats the wonderful story how God brings good out of evil, uses the crimes of wicked men for the consummation of his own providential plans, and turns the wrath of man to praise. Theological dogma has prevented and mystified the meaning of the cross. It is not the cross chiefly, but the *resurrection* rather that Paul emphasizes in his preaching. But they go together, the central fact in the world's history, to teach men forever how out of the grave of seeming defeat truth rises, glorified and immortal. A gospel of new life is planted on the ruins of the old classic civilizations of Greece and Rome, that changes the face of the world. The Lord is risen indeed. It is an uprising of humanity, a glad Easter day for all mankind.

The Jewish passover from Egypt to Canaan, and the Christian passover from heathenism to the new religion, epitomize the history of human emancipation in every age. First crucified, then glorified, is the history of every holy cause. Out of tribulation, the saints ascend. Out of momentary defeat, truth rises to immortal success. By some divine leading of cloud and fire, through some Red Sea parting of the waves, and wandering in the wilderness, humanity escapes from Egyptian bondage of sin and sense, and becomes trained and educated for the Canaan of liberty and hope. By some cross of suffering and seeming defeat, illumined by love and faith, and crowned by fidelity and forgiveness, every sacred cause goes forward to victory. RUSH R. SHIPPEN.

When Cicero was asked concerning his lineage, he replied, "I commence an ancestry."

JAIRUS' DAUGHTER.

As Jesus sat at meat, to him there came
A certain ruler, Jairus was his name,
Who, falling at his feet, in broken tones
His cause of grief disclosed with sobs and moans.
"Lord, save my little daughter, for she lies
So near to death, without thy help she dies.
Naught but thy healing touch can health restore,
I pray thee come with me e'er life be o'er.
It may be even now, the spirit fled,
She lies within her chamber, mute and dead;
Yet, be it so, thy touch new life can give,
Come thou with me, and she shall surely live.
She is my only daughter, woe is me!
Of her bereft would joy forever flee."

* * * * * *

Ere yet he ceased to speak, came those who said
To Jairus, "Know, thy child is dead;
Why troublest thou the Master more,
Too late it is help to implore."
But Jesus said, "Be not afraid;
Believe—I will restore the maid."
He bade the multitude remain,
Nor longer follow in his train.
And taking with him others none
Save only Peter, James and John,
The house of mourning entered he
Where all was hopeless misery.

The mockery of woe prevailed,
Where mourning women wept and wailed,
And loudly chanted the refrain
Of lamentation and of pain.
While minstrels played an undertone
Of music that was like a moan.

When Jesus heard them mourn the dead,
"Why make ye this ado?" he said.
"There is no cause for you to weep,
The maiden rests in peaceful sleep."
They loudly laughed his words to scorn,
The hirelings who were paid to mourn!

But Christ, indignant, bade depart
Those who would make of grief an art;
None but the three disciples staid,
And weeping parents of the maid,
Who yet believed he could restore
The breath of life to her once more.

They led him to the darkened room,
Where lay, amid the sombre gloom,
The little maid, as if she slept
In quiet calm, while others wept.
The bloom had scarcely left her cheek—
So innocent she looked, and meek.

Christ gently took the little hand,
And spoke in tones of soft command:
"Damsel, I say to thee, arise!"
Her eyelids quivered and deep sighs
She drew, as if indeed t'were pain
To turn from death to life again.

Then slowly opening wide her eyes
She gazed bewildered in surprise,
As one who wakes from slumber deep
Still shadowed by the clouds of sleep.

When consciousness returned once more,
She rose and walked, her sickness o'er.

They who the miracle beheld
With great astonishment were filled.
The parents glad, yet overawed,
Rejoiced and trembled, and adored
The power and goodness that could save
A child beloved from the grave.

CHARLOTTE C. ELIOT.

CHRISTIANITY A WAY OF HOLINESS.

A SERMON BY REV. HOWARD N. BROWN.

And an highway shall be there, and it shall be called the way of holiness: the way-faring men, though fools, shall not err therein.—*Isaiah, xxxv, 8.*

The controversy concerning faith and works is certainly as old as Christianity, and is probably nearly as old as religion itself. That is to say, as soon as men conceived the idea of a Supreme Being, upon whose good will they were dependent, they very likely began to disagree as to the means of securing his favor; some believing that the performance of certain rites or duties would be most acceptable to God, others affirming that certain expressions of worship and adoration would best please the Deity. So far as this statement answers to set forth the grounds of the controversy, it has been from the beginning as barren of results as most such controversies are, and we shall find that we need to recognize the truth for which both these parties have been separately contending. The advocates of faith, in the long dispute, have charged upon their opponents an utter neglect of the state of man's heart. "You make no distinction," they have said, "between the hypocrite and the saint; virtue may be played, like an actor's part, for the sake of rewards to be so won, or it may be the life and natural expression of a virtuous disposition. We insist that a man must love God to serve him acceptably, while you, who teach that God looks only to the quality of the act, would open the door of heaven to many a soul filled with secret villainy."

To which the champions of various rituals of religious and moral duty have replied: "It is you, the preachers of something you call faith, who fill the world with confusion. For what is it but inviting lawlessness and immorality to teach that any kind of inward state or condition can atone for outward failure to do things that God has commanded!"

If one were compelled to take sides in this discussion, when neither party states the whole truth, and each persistently misunderstands the other, it could be as well, perhaps, to go with those who stand for faith; that would, in general, rank one with the prophet and against the priest, with whatever original sense of right there is in living minds as opposed to mere formalism and conventionality. For the righteousness that is "of works" appeals always to the written law or established code, while there is a possibility, at least, that the soul which tries to utter its faith will discover a righteousness higher than previous resul have embodied. But, happily, we have no occasion to engage in this ancient controversy, and to the honor of mankind it can be said that plain, practical people never have felt much interest in it. The truth, which appears evident enough to good common sense, is that while we are busy with the tasks which life sets for us, we all need some kind of inspiration to help us do our work, and find that inspiration in our faith. The question whether the soul is saved by the quality of its professions or by the character of its deeds, is for those to debate who think salvation turns somewhere upon a minute point; which point, once passed, the rest is of lit le consequence. Most sensible people are mainly interested to get themselves and their fellows upon a higher plane of living, and whatever contributes to that end is for them of saving force. Works are good for the example they set, and the moral beauty they illustrate. Faith is good for the courage and zeal it puts into hearts that have a laborious task to perform.

In this age, so much given up to the study of all kind of analysis, very true and clear distinctions are often drawn between religion and morality. But it does not appear that these distinctions have any great value, and sometimes it seems a misfortune that the two are not left undivided in thought, as they were

in days of old. There can be no objection, as a mere matter of definition, to saying that religion means this and morality that. But any attempt to divorce the two in fact is fraught with danger. What worship has grown to be, when absolved from care for the enforcement of moral order, the annals of both Pagan and Christian nations will tell us. What conscience becomes without the quickening and correcting influence of a religious spirit, the Pharisee and his class convincingly testify. The Highway of Holiness, in which all good people desire to walk, is not one in which we are called upon to make choice between faith and works, but where we must cling to both, as equally essential to our progress. Whoever dissociates the two, either by transforming religion into an affair wholly separate from the daily life, or by trying to cut off works of righteousness from the inspiration of religious faith, has already missed the path of general spiritual advance. No great soul has cared for, or thought of, a line of division between its moral and its religious sense. In the teachings of Christ, the highest enthusiasm for a perfect holiness of life is, at all moments, completely penetrated by a worshiping consciousness of the divine presence. In his sayings appears never an instant's supposition, either that faith in God means anything apart from the establishment of God's kingdom in all the earth, or that men can, in any high degree, work for righteousness unaided by strong belief in the overruling power of One who is perfect in truth and in love. As disciples of Christ we should hold whatever faith we have, as something to be expressed in deeds that brighten and benefit that part of God's creation wherein we dwell; and equally we should insist that faith is of so much importance to the human heart, as the light and warmth by which its holiest impulses are nourished, that without it no large or steady gain of moral progress can be assured.

There is probably not much need to preach to our present world the value of beneficent deeds, as compared with religious ceremonies and creeds. Though there is still much superstition clinging to ancient forms of piety, the tide is strongly turned against institutions that cannot show their present usefulness, and the doom of everything that does not in some manner contribute toward making this earth a better and happier place to live in, is already written. But the utilitarian spirit of our time is apt to be much too contemptuous of those finer spiritual forces whose work, though of incalculable importance, is done for the most part in slow and secret ways. There is need to tell this somewhat unbelieving generation that the faith of its fathers was a vital part of the working force by which they secured great blessings to their children; and that now the moral sense of mankind will not get very far on its road to a millenium without the companionship and encouragement of a deep religious faith.

Christianity, then, as we receive it from the lips of Christ, is a school of ethics which designs to reform the conduct of men, by bringing to the aid of their perceptions of right and justice a certain faith in the Fatherhood of God and the divine sonship of humanity. It has already shown its power to rouse the moral earnestness of vast multitudes of souls. It assigns reasons which the ordinary intelligence can understand, why each one should live the best life he can conceive of. It comprehends both faith and works, and to one who seeks to copy the spirit of Christ the senseless controversy as to which of these two is supreme has no significance whatever. Christianity yields to no moralist in its regard for honesty and purity in every walk and relation of life. It seeks as ardently as any leader can to draw souls into the way of holiness; and it has the wisdom and experience of ages to back its assertion, that for the world at large there will be no continuance in well-doing, save through the power of those great ideas which religion endeavors to express.

Let us now consider for a moment the importance of having a broad highway of holiness; not a slender footpath in which two or three may walk in com-

pany, but a wide road over which the nations may pass in mighty hosts to conquer for themselves a fairer heritage. Is it a light or easy thing to acquire deep hold of the common affection and reverence of men that we should throw aside the instrumentality for reaching their hearts which past ages, by infinite labor, have shaped for us? Every merchant knows how valuable to him are established currents of trade, how hard it is to lay down new lines of commerce, and what it is worth to step into a place or inherit a name already widely known among those whom he desires to reach. Is it any less important, do we think, in our work for moral reform and enlightenment, to have means provided for us which give us wide and ready access to the general mind—means whose mere name, through the power of old association, stands for more than any influence we could possibly acquire, though we had sufficient genius to make ourselves remembered for a thousand years? The eyes of millions are now turned toward Christianity for information concerning that way of holiness which every soul feels an obligation to seek. We may, by God's grace, revise and correct the teaching which Christianity at present gives, in such wise as to bring it back to faithful utterance of Christ's true and simple maxims. But to found in our own, or some new name, a body of teaching that can command the world's attention, age after age, as Christianity has done, is more than the most gifted of us are likely to accomplish. Though Christian faith possessed no clear supremacy over other systems of thought, and if any had (as they may foolishly suppose) exhausted the truth in Christ's words, I would still plead for loyalty to the Christian cause on the ground that it is, for our part of mankind, the great Highway of Holiness, where one must come to enter most fully into the life of his fellow-men, where opportunities for helpful service of their needs are to be most found and best employed.

But this way has an intrinsic excellence which should attract up apart from the fact that eighteen centuries of consecrated living have worn it into a channel through which so large a part of what is best in the world's life must continue to flow. The prophet in his vision saw a way of holiness so broadly marked that wayfaring men—even the most ignorant—might walk therein with certain steps. That vision is fulfilled in Christianity; for to follow the footsteps of Christ, the simplest intelligence, so that it be earnest and sincere, is a sufficient guide; while yet the highest earthly wisdom knows no better path. "To love the Lord thy God, and thy neighbor as thyself. With this all law and prophecy begin and end. He that loveth another hath fulfilled the law." Such is the word which Christianity brings to us, by which we are asked to walk. Lead a questioning mind through the mazes of moral philosophy, where it wearies and half loses itself among dim conjectures and subtle distinctions; then bring it out to this simple, luminous statement of the root and scope of all duty, and it is like emerging from underground vaults and caves to the clear, pure air of upper day. Those intricate paths which philosophy has dug through and beneath the roots of our being, are for the trained specialist alone to walk. To him, doubtless, they are of great importance, and through him certain discoveries, not without practical meaning, pass into the stock of general knowledge and experience. But he cannot take all the world with him through these subterranean rambles; and if he could, few have eyes to see the things he would point out to them. Read the labored arguments whereby positive and agnostic schools of thought attempt to prove that the highest moral sentiments have a basis independent of religious belief, and ask yourself how such arguments are to touch the hearts of ordinary laborers and wayfarers along life's road. Worse than casting pearls before swine; it would be like putting quadratic equations into the kindergarten, to place these abstruse philosophical reflections before the average mind as the guide and support of its unselfish desires. Meanwhile, however wide the difference that separates individual souls, there is one

bond between extremest infancy and age; between the mathematician who weighs and measures the stars, and the child which ignorantly reaches out to grasp the moon as its toy. Whatever its condition otherwise, each heart knows the power of love, and all that live and breathe have this sure guide to heaven. The august Emperor is a child again among his children, and under the spell of their endearments forgets that any gulf of years or requirement of state dignity separates him from their joyous games. And they on their part, though all unlearned in sciences of which he must be master, can teach him that without which he only holds his throne as a tyrant and usurper. The felon in his cell and the saint in his cloister have this in common; each feels the tie, as strong as the clinging to life itself, which binds him to some other heart; each knows the joy it is to be able to gladden the way of some spirit kindred to his own. It is, therefore, language that is strange to no human being, but which speaks with power and authority to all, when men are told that they ought to love everything that lives, and that the sum and height of all duty is to do what love shall prompt. Here is truly a way of holiness in which the wayfaring man need not err. He has not to wait till the meaning of altruism is explained to him, and it is not required of him to decipher the wordy directions in which the wisdom of the schools is embodied. He has already in his heart the monitor that is his best guide,—the light that shows him more of heaven than celestial maps can disclose, and without any infallible oracle or text whatever, simply by following the way which his own love for others points, it shall lead him to the highest realms of being, where perfect and infinite love sits enthroned.

The root of many a delusion and superstition in the church is the belief that Jesus meant to provide some institutional method of salvation under the care of bishops and priests. He who said "The kingdom of heaven is within you", and declared all righteousness to be the fruitage of that love already planted in human hearts, referred men back to the higher instincts with which God has abundantly furnished them, and bade them find therein a guiding voice such as no formal command or dead tradition would yield to them. Why was he put to death by priests if he only meant to give new scope to their authority? He was crucified because the priests who procured his sentence knew that they had no occupation left to them if he succeeded in teaching men of an open way to heaven, whereon simple-minded, wayfaring pilgrims, with love in their hearts, needed not the priests' officious piloting. His teaching should furnish us the strongest weapons we can take into our hands with which to do battle against those who claim monopoly of the way of salvation and the right to demand tribute of all who walk upon it. Christ meant to open, and did clear, the path of the higher life for all who will follow him as their leader from every such obstruction. His way of love lies plain and free to the whole multitude of human souls. There are none so poor that their poverty need keep them from travelling that road. There are none so unlettered but they may hold and exercise the secret charm by which the wisest have still to smooth life's rough places and conquer its obstacles. Yes, and he who dwells in distant so-called heathen lands and has never heard the glad tidings of the Gospel, but has found his feet drawn upward in the way of love to God and all God's creatures, and has pushed on in that path, feeling that it must lead to some nobler height than he has won—he is in as sure a road to heaven as the most learned doctor of divinity can prescribe for him, and is more safe to reach the celestial city at last than the bigot who condemns him to endless woe. There is no mistake whatever in this assertion. The people who grossly deceive themselves are they who narrow God's mercy to the small limits of the scheme of redemption which their logic has planned, and it is they who must one day hear Christ's rebuke of those who shut up the kingdom of heaven against men.

Have you ever considered the fact that

Jesus visited his heaviest denunciations upon the extremely religious Pharisees, while he was lenient with those who, in the Pharisees' estimation, were degraded and debased beyond hope of redemption? Mark, for example, the tender words which he addressed to the penitent woman who came to him in the house of one Simon, in contrast with the stern and cutting rebuke which he administered to his host on that occasion. It was not merely that the woman showed repentance, while the man had hardened his heart against conviction of sin; for Jesus once told these Pharisees as a class that people whom they called vile and mean would go into the kingdom before them. As he read the nature of man, its most God-like quality, its chief title to immortal life, its one faculty for making on earth a reign of purity and peace, was in its power of love. And the direct opposite of this power is not the abundant animal life which runs to folly and excess, but the hard and indifferent state of the soul, of which cruelty, injustice and hatred become natural expressions. Here, with true eye, Jesus saw the leprosy of the spirit, a living death and source of death far worse than any weakness into which the generous heart might fall. Much should be forgiven, he said, to those who had great power to love. But there was little forgiveness for those who knew only to despise and hate. The mere savage instinct of revenge masquerading in a garb of moral indignation; cruelty disguising itself in robes of saintliness and singing praises to God about the martyr fires that it has lighted,—these stand in strongest and most hopeless opposition to the spirit of Christ. It is not the body that is the soul's worst foe. That, indeed, when it exceeds due bounds, may become an enemy whose power is hard to meet. But the animal in man is only to be feared when it disputes with better impulses the kingdom of the heart, and must be caged or killed in order that the spirit may live. You do not sound the depths of immorality till you find the powers of the soul themselves turned from light to darkness; till you see how minds may be poisoned and perverted, so that what should move tender pity and loving kindness moves malicious pleasure and fiendish disdain. The mountain that most blocks up the way of holiness is that deadness of the spirit which once taught men to practice upon their fellows such cruelties as are typified by the infamous Spanish Inquisition, and which still permits men and women, calling themselves Christians, to choose and torture their victims by words that are as hard to bear as the thumbscrew or the rack. It is not the physical passions that most seriously bar mankind's advance. These the race can sweep out of its way, when it has the will to do it, as easily as it has tamed or exterminated the wild tribes of the forest. The dead load which it is hardest for humanity to lift is that dead heart, whose shriveled pulse no beat of noble sympathy can stir, and from whose sordid depths there rises no response to the appeals of patriotism, or of the poor, the ignorant and the oppressed. Ask yourselves what most threatens the life of this nation. It is not the luxury born of wealth, wide and deep as are the local plague-spots that it engenders. It is not the intemperance of the poor, horrid as are the crimes and vices that follow in its train. All these the nation can bear, and suffer no decline of its vast energies, till time and growing wisdom shall teach us how to heal them. But what shall we do if they who direct our destinies no longer care for the honor and welfare of the city or the state, but, intent upon their own mad game of plunder or ambition, blindly steer the ship, whose helm they have seized, into the breakers it is their business to avoid? How, if from bottom to top our society becomes filled with a selfishness that destroys all public spirit and brotherly regard? How, if men of place and power use not only the property, but the lives and prejudices of their fellows simply as gamblers' counters, and statesmanship is utterly merged in the arts of the demagogue, because the springs of philanthropic and disinterested action are dry at their source?

To counteract these growing evils of our time we have nothing but that christ-like love for human welfare which gives itself freely and asks no reward, save to live and see the good work prosper. It is not necessary that one should take every strange specimen of humanity to his heart as a bosom friend. It is essential, however, that one should have so keen a sense of the weight and worth of all human interests that he dare not trifle with them, and that his tongue shall refuse to utter words of counsel to his fellows unless he feels in his soul that they shall help and not deceive. To be in the right way, one must at least love men as the naturalist loves his plants; with a yearning desire to see them rise into glad and healthy life, and a sensitiveness that feels their hurt as his own injury.

This, then, we call the plain and even way of holiness; that wherein the will to do good deeds and the faith that cherishes great hopes walk hand in hand, and where love is the light and guide by which men direct their steps. It is the way in which the greatest soul of all the ages stands, inviting cheated and bewildered humanity to follow his footprints and find rest in heavenly places. It is the way hallowed by memories of unnumbered wise and good who have given their earthly lives to draw others toward peace and blessedness. Spite of the useless and obscuring sign-boards of dogma hung by the church upon those guide-posts which Christ established, there is no better way in which those who desire to walk in the spirit can come together; and if we can persuade men to restore the path to its original simplicity, great multitudes will gladly enter it. The work of the church militant, the fighting church, is done. The true office of Christianity is to reconcile and inspire; to turn enmity into brotherhood, and win men to seek by united action things that are holy and true.

As God is love, so they who do his work on earth should learn to find in love their only conquering sword, and should trust its might alone to give them sure and final victory.

MORNING PSALM.

I awake, and conscious thought
  Father! turns at once to thee;
Thy unceasing care has brought
  This new day of life to me;
Father! Be this gift of thine
  Well improved by use of mine.

Thine are the eternal years,
  Thine is everlasting youth;
Stay my heart, dispel my fears,
  Show me thy abiding truth;
Be this little life of mine
  Wise, beneficent as thine.

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A SON'S ADVICE TO HIS FATHER.

VII. CONCERNING PULPIT ADVERTISING.

My Dear Father:—I have stood it as long as I can. Now I must deliver my soul. Last Sunday morning you read eleven distinct notices from your pulpit! Why will you allow yourself to be made a public crier, or a sort of religious "Sandwich-man"? I know you do not like it any better than your people do. I remember the last Saturday evening I was spending with you, when Mrs. D'Olamaker came and asked you as a personal favor to announce the amateur theatricals for the Distressed Bootblacks. You stamped up and down, after she was gone, just as any common lawyer might have done, and spoke as strong as I'd wish, against degrading the pulpit to such meretricious uses.

But you gave out the notice, all the same!

Now, look at last Sunday. There were, to begin with, quite enough items about our own church-matters to take up all the time that should be given to these things. These, of course, I cannot criticise. Of course, you have to remind your morning congregation of your afternoon lecture; and the Monday church-sociable has to be noticed; and the Tuesday evening conference, and the Wednesday young people's temperance meeting, and the Friday afternoon sewing circle, and the Saturday teachers' class. Quite right to speak of these, —and it is a good thing to let it be known that such things are going on,— to let it be known not only to those who are concerned, but to those who otherwise might fancy that the whole duty of a Christian was fulfilled by com-

ing late to church about once a month. But, you see, even though I noticed that you passed "a self-denying ordinance" upon yourself, and omitted the usual invitation to your own Religious Philosophy class, you had still six engagements to impress upon the minds of your hearers. Quite enough, surely, for a congregation that had already listened for fifty-three minutes (I timed you, father!) to your own sermon, and had got about as much as they could carry. Then, why in the name of all the pieties should you add to these the other five notices which the sexton handed to you? Why should you be expected to announce the annual meeting of the Society for promoting Social Economies, or the Universal Anti-Tobacco Reunion, or the Parlor Concert for Clerical Incurables, or that fair which our Third church has gotten up for the Young Women's Christian Association at Constantinople, or the bazaar which our North-Side ladies have been engineering for the Home for Temporary Imbeciles. Of course, they are all good objects. I intend to take my wife to the meeting about Social Economies, to learn how to make good family stews so cheap and yet so savory that we expect to save our summer vacation out of our spring housekeeping. And the Anti-Tobacco Union is admirable, of course, though I noticed, by the way, that you rather stumbled over it with a sort of conscious awkwardness, and could not help surmising that you had been tempted by one of President Hopple's cigars when you went to that directors' dinner last week. As for the Asylum for Clerical Incurables, every one must be glad to see it extended; while the Young Women's Christian Association is so urgently needed in Constantinople that I should blush to say a word against it, and the Home for Temporary Imbeciles appeals to the sympathy of every one who has a large family circle. The only question is, whether it is necessary for these admirable objects to be brought specially before the people who have come to church for their Sunday worship.

Sometimes, too, father, I have heard you give out notices even less connected with our work than these. Why in creation should Joseph Cook's Committee expect you to announce his lectures which will be largely occupied with denouncing in his oracular "Cambyses vein" the very principles and ideas which to you and your people are the very things you exist for? Are not the daily papers sufficient to let an anxious public know that he is to begin his "twelfth year" of that lectureship?

As for the "Society for the Evangelization of Female Passengers on Horse-cars" —whose announcement you did *not* read —I think, father, if you mentioned any outside our own church objects, you might have said a good word for that. It is so greatly needed. The selfishness worthy of Hottentots which this neglected class frequently exhibit,—taking up more space than they need, and stolidly gazing out of the window without an effort to "move up a little, please"—when a poor sister is standing, calls loudly for some organized and systematic effort. I used to hope that the Women's Rights Association would take the matter up—for rights and duties seem closely related—but since that appeared hopeless, I am glad that a distinct society has been started; for the evil, seems, if anything, to be increasing, and is only equalled by the immobility with which the same kind of people take without a word of acknowledgment the place of anyone who rises for them. By the way, they ought to choose, as Presidentess, good little Mrs. V., about whom a friend of mine told me the following incident, which he witnessed when he was riding in the same car with her awhile ago. A perfect lady is Mrs. V. and full of humor, too, and as she sat there in her corner she saw one of these stony-eyed sisters come in, and instantly a man rose—a plain workingman he looked—and gave up his place. She took it, and sat down, with that calm statuesque hauteur which some women can put on, without a word or look, or even a bending of the head. Then up stood bright little Mrs. V. (this is a fact) before all the car, and making a gracious curtsy to the man, said aloud

—"I thank you, sir, in the name of my sex!"

However, greatly as these female passengers in horse-cars do need evangelization, I think on the whole you were right in drawing the line there and not reading that announcement. But I would have you advance that line, and exclude a great many more matters. The fact is, father, people can hold but so many pieces of information at once, and if you try to crowd in too many, the average Christian is liable to forget most of them and to get the rest all mixed up. That is the reason I want you to change your plan. I have not a word to say against Indians, or Chinese, or bootblacks, or temperance, or anti-Mormonism, or the First society's organ fund, or the Second society's oyster-supper, or the Third's "Browning Club," or any object that any church onward from the fourth to the fourteenth is interested in. But it is of no use trying to mention them all, and as it would be difficult and invidious to make a selection I do think your wisest way would be to lay down a rule—and keep it—to confine yourself to the notices of our own church work and meetings. Even then there will be quite enough, on most Sundays, for any of our poor business heads to carry. Do think over this, and if any one finds fault, lay it to the account of your affectionate son "——Co."

LOYALTY TO OUR DENOMINATION.

Our people have not been sufficiently taught what they owe to their own denomination. We complain of the proselyting spirit of other sects, but we have gone to the opposite extreme of an ultra-liberality. Many among us seem to think it creditable not to care for the spread of Unitarian views or Unitarian churches. Many Unitarians seem to think it liberal to give more freely to the institutions of other denominations than to those of their own. They send their children to be educated in the schools of other sects and then express much astonishment at finding them converted to Trinitarianism. They leave their own church and take a pew in that of another denomination, because it is nearer, because they like the music, or the ritual, or the preacher, never asking themselves whether they owe anything to the church in which they were educated to a knowledge of God and Christ. Is nothing, then, due to truth? Nothing to sincerity? Nothing to our fathers who have labored and suffered to break the yoke of an iron creed? Nothing to our children, to bring them up in a faith which leaves the mind free and presents God to the heart as a Father of Infinite Love? Shall we hold as a trifle such great questions as are at issue between rational and orthodox Christianity? Either it is a matter of importance what we believe of God, Christ and man, or it is not. If it is of no consequence, let us abandon our churches. But if it is of consequence whether we believe or disbelieve the Godhead of Jesus, the threefold personality of God, the total depravity of man, the vicarious atonement, and everlasting punishment, let us be loyal to our church; let us be true to our convictions.

JAMES FREEMAN CLARKE.

ILLUSTRATIONS OF UNITARIANISM.

SERVICE USED AT THE DEDICATION OF THE NEW UNITARIAN CHURCH, MAINSTEE, MICH., FEB. 23, 1887. PREPARED BY THE PASTOR, REV. ALBERT WALKLEY.

Minister: The Lord is in His holy temple; let all the earth keep silence before him.

People: From the rising of the sun even unto the going down of the same let His name be praised among all people; for He alone is great and to him belong all majesty and honor.

M. To whom do we dedicate this church?

P. To God, our Father, who is All in All, Creator, Redeemer and Sanctifier. We dedicate this church to His service in the spirit of Jesus and of all holy prophets.

M. In what faith do we dedicate this church?

P. In the Christian faith which teaches that there is One God; that all men may become sons of God in as deep a manner as was Jesus; that our destiny is an everlasting one, and that duty is the central thought of our lives on earth.

M. And what purpose shall this church serve in our lives?

P. It is our purpose that the words here spoken and the songs sung shall fill us with the spirit of self-sacrifice and helpfulness, shall inspire us with reverence, shall aid us in true worship, shall fill us with charity towards all men.

M. What purpose shall this church serve in this community?

P. It is our purpose that this church shall aid in making this community a better and purer one; that it shall lead men to know the truth, to practice virtue, and to love God who is full of compassion and whose tender mercies are over all His works.

M. On what hang all the teachings of this church?

P. On these two commandments: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and, Thou shalt love thy neighbor as thyself.

M. And what great words of faith, of hope, and of charity are for us the Alpha and Omega of the gospel?

P. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

M. Who is welcome to become one with us?

P. He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity and hath not sworn deceitfully. He also is welcome who truly repents of his sins and is determined to lead a new life and live in charity with his neighbors.

M. And what is our hope?

P. That the time will come when men shall so believe in God as Father and men as brothers, that all shall live noble and godlike lives.

All. Now unto the King eternal, immortal and invisible, the only wise God—

Be honor and glory for ever and ever.—AMEN.

A CREED FOR REPEATING IN UNISON (AS USED IN THE HOPEDALE, MASS., UNDAY-SCHOOL.)

I believe in God the Father great, the One all else above,
In Jesus Christ the Master wise, who taught the Father's love;
In Human Strength and Goodness too, my faith shall constant be
To guide me to the Father's house in His eternity.
I believe a Spirit holy in the life of man doth flow,
And that its earnest working here can make a heaven below;
I believe that sin shall perish when the Good is builded here,
That every error brings us pain and every sin a tear.
In the wise and holy Purpose that the Father has in view,
I believe my highest Duty dwells, for me alone to do;
On every day of joy or woe and every day of care,
My soul shall find its guiding strength before my God in Prayer.
I believe, too, in Salvation as a final rest in Heaven,
Where the soul of man shall grieve not and his highest joy is given;
In Repentance and Contrition and a holy sense of sin
I believe I see the promise of a crown of life to win.
I believe Religion is to live and labor with the Lord,
To love my neighbor as myself and put my faith in God;
And in the soul-immortal, too, my hope shall falter never,
For I believe that we shall live and worship God forever.

WOMAN'S WORK.

We are sorry that our space will not allow us to give our readers all the good things which have reached our desk this month. But enough finds place to serve as an inspiration to other churches and societies to go and do likewise, or nobly *otherwise* in efforts to help others or themselves.

UNITY CHURCH (CHICAGO) INDUSTRIAL SCHOOL.

A very worthy and a very inspiring record is the Annual Report of this industrial school for the year 1886. There have been two hundred names on the roll during the year.

A kindergarten class was kept up from January to July, the Frœbel Association furnishing a teacher and assistant. In September the class was again started by the same association. A cooking class was carried on during the winter months one evening a week, for girls who are at work during the day.

Two young ladies of the church have also taught a weekly "Kitchen Garden Class," that is a class in housework, sweeping, dusting, tidying up, table setting, etc., and several other young ladies of the church have conducted weekly classes in various subjects.

There have been 1,600 admissions to the Crêche since opening in the fall, which represent sixteen hundred working days for the mothers, who could not otherwise have gone out to work. Each admission pays ten cents. Twenty-five women have been furnished with day's work in families since July 1, and the school is becoming known as a place where reliable work-women can be obtained by application to the matron. Twenty five girls have also been provided with places during the last six months. One hundred and sixty garments have been made by the children. One hundred and thirty-two new ones and two hundred and seventy-two part worn ones have been given out. During February and March the school was made the point of distribution of bread to needy and worthy families, and five thousand loaves were given out, one hundred loaves a day being sent for the purpose by Mr. Partridge. Soup was also made and given out in large quantities. On November 22, Mr. Milsted opened in the school building, evening classes for boys and a reading-room for men which beginning with four attendants, increased to seventy before the first week was out.

The school is supported entirely by subscription, and at an expenditure during this year of only $1,794.50.

An interesting reception of the Unity Church Industrial School is to be given April 16. For full announcement of the same see "News from the Field."

With reference to the boys' classes mentioned in the above report, we have further interesting particulars. One who is in the midst of the good work writes: "We have now enrolled in all about 125 boys—so many that we have had to divide them into two classes, to come alternate nights. We give them talks on cleanliness, honesty, politeness, etc., and try to arouse some ambition in them to be good men. Then we teach them orally in history, biography, geography, and give object lessons in science and natural history. The latter half of every evening is given to games, such as checkers, dominoes, parchesi and all manner of allowable games. Saturday nights we have given entertainments with magic lantern, music, readings, etc.

"Next year we shall have enlarged quarters, so as to take all who wish to come.

"About thirty young men and women carry on this work. They are mostly from Unity Church, but several other churches are also represented. All of these young people have been very self-sacrificing and devoted to the work; otherwise Mr. Milsted would not have been able to carry it on."

GOOD WORK IN DAVENPORT, IOWA.

From Davenport come reports of a very busy and successful winter among the Unitarian ladies. The Post-office Mission Committee have added a social side to their work, consisting of a monthly social held at the houses of the members of the committee in succession, and to each of these socials are invited all the members of the church living in the vicinity. At these socials is read a report of the work of the committee during the month, together with extracts from the letters received, and the result has been a growing interest in the Post-office Mission work through the whole congregation, as both gentlemen and ladies attend. One other interesting feature of these literary socials is a paper read at each, upon some religious work or book previously chosen as a subject. One tangible proof of the growing interest in the Post-office Mission work has recently been received in the form of a twenty-dollar donation from an unknown friend to help carry it on.

Another activity of the Davenport church is a sewing school, in connection with which a cooking school has recently been organized. One of the leading spirits in all these activities is our friend Miss E. M. Gould, long known to many as an efficient worker in the Post-office Mission.

ANTI-LIQUOR AND ANTI-TOBACCO IN PHILADELPHIA.

The Spring Garden (Rev. C. G. Ames') Society, of Philadelphia, have organized a total abstinence and anti-tobacco league. Teetotalers of all ages and both sexes can become contributing members by the payment of one dollar yearly or ten cents monthly.

Beneficial members to be of both sexes, from 15 to 50 years of age, who may be in good health on the 1st day of January of each and every year. Dues will be sixty cents a month. Benefits, —— weekly, in case of sickness or other disability; also medical attendance, if desired.

Death benefits in case of members only. Each member to be assessed twenty-five cents at the death of a member; the whole amount of assessment to go for funeral benefits.

All, from infancy to old age, who may be in good health, may become death-assessment members, and therefore be entitled to death benefits, by paying death assessments. The death-benefit section may be entitled to medical attendance by paying ten cents monthly dues.

PLEDGE.—"We, the undersigned, severally pledge ourselves, upon our honor, not to taste, touch or handle any kind of alcoholic drinks; also, not to use tobacco in any of its forms."

We are especially interested in the anti-tobacco clause of the pledge. It seems to us high time anti-tobacco societies were organized everywhere, if we would save the coming generations from a physical, mental and moral deterioration alarmingly threatening to our boasted civilization. We are sometimes led to question if even the drink habit, fearful as are its effects, is doing more harm to-day,

particularly among young men, than is being done by the tobacco habit.

THE CHICAGO WOMEN'S UNITARIAN ASSOCIATION.

This organization, now in its fifth season, is composed of members from the four Unitarian churches of Chicago. Among its declared objects are the cultivation of better and stronger social relations with each other, and the study and consideration of the meaning, the use, and the growth of Unitarianism.

At each meeting there is first a social lunch, served promptly at half-past twelve o'clock, following which comes a paper and a discussion of the same.

The programme for each season, which is prepared and printed at the close of the preceding season, announces nine monthly meetings, and gives the date, subject of essay and name of essayist for each meeting, together with a full list of the names and addresses of the members of the association.

The subject for the first meeting of the present season was "Woman's Philanthropic Work in Chicago," which was treated in three papers. The first paper gave an account of the free kindergartens with their eighteen hundred pupils, the kitchen gardens, and the various homes and asylums which care for and instruct the children of the poorer classes; the second described the Protective Agency for the Protection of Women and Children; the third, an extract from which has already appeared in these columns, treated of the Creche and the Lakeside Sanitarium. Other topics thus far discussed by the Association this season have been "Organized Unitarianism," "Inspiration," "The Place of Emotion in Moral and Religious Life," and "The Evolution of Religious Freedom." The attendance has ranged from a hundred to a hundred and fifty. The list of members shows a membership of nearly two hundred, and this fifth season is proving full of interest.

"A BOUND IS SET."

With hoarse, remorseful groan back drew each wave,
All broken-crested—giving place again
To others riding strong against the rock,
As ever they had done since chaos cooled.
Defiant, blind, unyielding stands the rock,
Forever echoing back the voice of waves,—
Each thundering surge a question: "What is Time?
"Whence are we? Whither tend we? What our end?
"Hear us, and answer—we will wrest the truth!"
But thro' the surging never ending din
The human soul still hears, "A bound is set.
And tho' the waves may roar and toss themselves,
Yet can they not prevail,—it is God's law;
And out of it in time come wondrous things."

A. N. S.

LITERARY NOTES.

Edward Everett Hale has a characteristic and suggestive article in the March *Forum* on "Books That Have Helped Me."

Dr. Lyman Abbott's "Henry Ward Beecher, His Life and Times," is soon to be issued in a new edition by Funk & Wagnalls.

The Brooklyn people propose to establish a public library as a memorial to Henry Ward Beecher, the same to be called "The Beecher Free Library for the Common People."

Among the college chapel preachers at Cornell University, Ithaca, N. Y., the coming term, under the Sage endowment, are to be Prof. Francis G. Peabody, of Cambridge, Mass., and Edward Everett Hale, of Boston.

The *Andover Review* for March contains a long and able article from Prof. C. C. Everett on "The Poems of Emerson." The *Nation* calls it a paper "of higher critical value than any late contribution to the reviews."

Friends of Dr. Eliot who would like to obtain photographs of him can do so by sending to W. A. Cranch, 3020 Olive street, St. Louis. Prices 50 cents, $1.50 and $8.00. The largest is life size. All are most excellent likenesses.

The poem of Rev. M. J. Savage, "These Degenerate Days," written in response to Lowell's poem in the *Atlantic Monthly* for February, has just been published in a neat little 16mo volume, by Geo. H. Ellis, of Boston. Mr. Lowell's poem, like Lord Tennyson's last "Locksley Hall," was, in part, a lament over the tendencies of the age. Mr. Savage's reply is in a strain of protest against this, and of trust in the present and hope for the future.

Two resident Fellowships of $500 each, for the year 1887-88, are offered by the Divinity School of Harvard University to graduates of Theological Schools who intend to devote themselves to the Christian Ministry. These fellowships are intended to encourage advanced theological work of a high order. Applications for a "Williams Fellowship," accompanied by testimonials and specimens of work, must be made to Prof. C. C. Everett, Dean of the Harvard Divinity School, before June 1, 1887.

The *New England Magazine* for March contains an excellent article on "The Universalist Denomination," by President Capen, of Tuft's College. It gives an admirable epitome of the history of the denomination, together with a sketch of its present condition and strength. A series of articles on the prominent religious denominations of this country is appearing in the same magazine. In the January number was one on the Congregational body, written by Dr. Henry M. Dexter, editor of *The Congregationalist*. That on the Baptist denomination will be written by Rev. W. C. Wilkinson, D.D., of the University of Rochester.

Says Celia Thaxter in the new *Audubon Magazine:* "Does any woman imagine these withered corpses (cured with arsenic) which she loves to carry about, are *beautiful?* Not so; the birds lost their beauty with their lives."

The excellent paper on "William Greenleaf Eliot," by Rev. J. H. Heywood, which appeared in the *Unitarian Review* for March, is published in pamphlet form and may be obtained for 10 cents from Geo. H. Ellis, 141 Franklin street, Boston.

The Forum for March contains a very interesting, almost startling, article by St. George Mivart on "The Future of Christianity," claiming that the Roman Catholic Church has now laid aside its former policy of interfering with the scientific beliefs and utterances of its members, and urging that now a man may be a Catholic layman or clergyman, and hold and teach any view he pleases of astronomy, geology, evolution, biology, or any other science or scientific question, as such,—the church requiring nothing but spiritual and ccelesiastical allegiance to her.

"Hebrew Prophets and Kings," by Rev. Henry G. Spaulding. Boston: Unitarian Sunday-school Society. pp. 100. Price, cloth, 35 cents. This little book aims to give in an interesting and instructive way the lives of those strong characters who held so important a place in early Hebrew history, Samuel, Saul, David, Solomon, Elijah and Elisha. Mr. Spaulding relates his narratives well, weaving into them much information about the times, habits of the people, methods of government, growth of religious ideas. The last one-third of the book is devoted to notes, questions, and a list of books of reference, all excellent. The work is one of solid and permanent value for Sunday-school or home instruction of children.

The subjects of Rev. J. W. Chadwick's printed monthly sermons so far this season are:

1. The Divine Sufficiency.
2. The Earthquake God.
3. Things that Remain.
4. The Child in the Midst.
5. The Holy Spirit.
6. The Spirit of Truth.
7. The Good New Times.

Single copies can be obtained for 6 cents, and the annual series for fifty cents. Address the publisher, Geo. H. Ellis, 141 Franklin street, Boston, Mass.

A large part of the prison management of this country is a disgrace to our civilization. But light is beginning to appear here and there. Probably the best conducted prison in the United States is the Reformatory Prison at Elmira, N. Y., under the charge of Mr. Z. R. Brockway; and the best little hand-book of information on the subject of improved treatment of convicts, that we have seen, is one entitled, "Papers in Penology," printed at the Elmira Reformatory. The papers are from Charles Dudley Warner, Charles A. Collin, Mr. Brockway and others, and treat such subjects as "Prison Management," "Education as a Factor in Prison Reform," "Moral Education in Prisons," "Labor in Prisons," etc.

"The Heart's Own." Verses by Edwin R. Champlin. Chicago: Chas. H. Kerr & Co. pp. 70. Price 75 cents. This is a volume of miscellaneous short poems, most of which are pleasant reading. Though there is little that is striking in the book, yet every here and there one comes upon a thought so genuinely the writer's own and so well expressed as to give real pleasure. The sentiment throughout is pure and elevated; the spirit is religious. Nothing in the volume is better than the following poem entitled, "The Gift of Years:"

"The years that came and left me, one by one,
Brought me a gift that I may keep forever:
The sense that Time's a stream that's never run,
That Love's the greatest force beneath the sun,
And God from Man not God himself can sever."

The Unitarian Record is the title of a small new monthly paper published at Chelmsford, Mass., with the aim in view of "promoting the religious life and progress of the North Middlesex Unitarian Churches." Rev. Joseph A. Chase is the leading editor, with Rev. J. L. Seward, Rev. W. I. Nichols, Rev. James Danforth, Rev. Lyman Clark and Miss E. P. Gordon as assistants. The February number, which has reached us, contains excellent articles, on "Sermons," by E. E. Hale; "Prayer Meetings," by Rev. J. M. Greene, and "The History of the Unitarian Church in Lowell, Mass.," by Rev. J. L. Seward, besides editorial and literary notes and parish intelligence. The spirit of the paper is excellent. The new publication seems to us calculated to do real good. Its price is only 25 cents a year.

Rev. George Willis Cooke, who is rising to such eminence as a literary critic, once told a friend that one of the first books he remembers reading was one that he took from the district school library of his native town in Michigan. It would be no use to venture a guess as to what it was, for one would never think of a boy 10 or 12 reading through, by course, "Chambers' Encyclopædia of English Literature." Mr. Cooke took great satisfaction, not long ago, in picking up at one of the second-hand bookstores of Boston a copy of the very edition, in two large volumes, which so interested him when a boy.

The boy who could go through the "Encyclopædia of English Literature" may well be father of the man who now reads more books and with a singularly discriminating judgment, than almost any other American author.

"Dr. Channing's Note Book; Passages from the Unpublished Manuscripts of William Ellery Channing." Selected by his grand-daugh-

ter, Grace Ellery Channing. Houghton, Mifflin & Co. pp. 110. Price $1.00. The appearance of a new book from the great leader of American Unitarianism may well be an event of interest among all Unitarians. This is what we have here. It seems it was Dr. Channing's habit to make notes, on the books he read, on what he saw or thought, on all subjects that interested him. These notes were only to a limited extent drawn upon by his biographer, William Henry Channing, and have remained until now a mine of, for the most part, hidden treasure.

There is little in this volume that would be called new. The philosophy is everywhere Channing's; the manner of expression is his; the spirit is his,—the same that every reader of his writings has become familiar with. Yet the thought and feeling are so sincere and true, so calm and lofty and pure, so fresh from his own soul at the moment, that everything seems new, just as stars of night and spring mornings and fresh grass and flowers always seem new.

The notes, which vary in length from half a dozen words to half a page, are grouped under some fifty headings, such as Freedom, Man, Self-culture, Progress, Character, Faith, Truth, God, Ideals. The book shows Dr. Channing at his best: indeed we are not quite sure but that it is a peculiarity of Channing that he is at his best in everything.

The Open Court, Mr. Underwood's new paper, published in Chicago, starts well. It is attractive in form, and has able writers. Its first three numbers contain articles from Mr. and Mrs. Underwood, M. D. Conway, Rowland Connor, Prof. Gunning, Thomas Davidson, W. J. Potter, F. M. Holland, Felix L. Oswald, M. J. Savage, Edward Montgomery, W. M. Salter, Anna Garlin Spencer, and others. It declares itself to be "devoted to the work of establishing ethics and religion upon a scientific basis," certainly a most worthy aim,—one with which we have only the heartiest sympathy; though we have small faith that any substantial results will be reached along the lines which the new paper has marked out for itself.

Rev. Geo. A. Thayer, of Cincinnati, Ohio, publishes in pamphlet form a sermon on "Work and Salvation," which seems to be the initial number of a new sermon series under the general heading of "Reasonable Religion." We have few preachers among us who possess the ability to put our Unitarian thought with so much practical directness, vitality and strength as Mr. Thayer. We hope that the hint which we think we catch in the form of this sermon of a possible *regular monthly* sermon-issue from this time on, may be realized.

"Lay-Leaders" is the title of a pamphlet issued by the Council of the Society of Lay-Leaders of the Iowa Unitarian Conference. We have several times spoken quite at length of the lay-leader idea as it exists in the minds of our Iowa friends. This pamphlet sets it forth with care and elaborateness. The pamphlet can be obtained from Miss E. E. Gordon, Secretary of the Council, Sioux City, Ia., or from Rev. Oscar Clute, State Missionary, Iowa City.

PUBLICATIONS RECEIVED.

To PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowledged under the head of "Publications Received", with statement of publisher's price, if known.*

"The Unity of God and Man." By Rev. Stopford A. Brooke, M.A. Boston: Geo. H. Ellis. Price $1.50

"Social Problems." By Rev. M. J. Savage. Boston: Geo. H. Ellis. Price $1.00

"Vexed Questions in Theology." A Series of Essays. By James Freeman Clarke, D.D. Boston: Geo. H. Ellis. Price $1.00

"The Problem of the Fourth Gospel." The Question of Its Origin Stated and Discussed. By James Freeman Clarke, D.D. Boston: Geo. H. Ellis. Price cloth, 50 cents; paper 25

"After Dogmatic Theology, What?" By Giles B. Stebbins. Chas. H. Kerr & Co. Price 60

"The Truth Seeker Annual and Freethinkers' Almanac, 1887." The Truth Seeker Company, New York City. Pp. 114. Price 25

"The New God." By Samuel P. Putnam. Pamphlet. The Truth Seeker Company. Price 10

"The Theory of Evolution." By Rev. Arthur Beavis, Sermon. Pp. 12.

"Try-Square, or the Church of Practical Religion." Truth Seeker Company, New York City. Pp. 312. Price $1.00

"Intoxicants." Prohibition and New Church Periodicals in 1884-5. By John Ellis, M.D., New York.

The Unitarian Review for April.

The New Princeton Review for March.

The Forum for April.

The North American Review for April.

The Popular Science Monthly for April.

The Atlantic Monthly for April.

The Century for April.

The Andover Review for April.

The International Record of Charities for April.

Lend a Hand for April.

The Magazine of American History for April.

The Christian Reformer (London, Eng.) for March.

ENGLISH NOTES.

We are glad to see by our English exchanges that Rev. Stopford A. Brooke has recovered from his recent illness, and began to preach once more at Bedford Chapel, Bloomsbury, March 6.

The Bampton Lectures for the present year are being delivered by the Bishop of Ripon—the subject being "The Permanence of Religion."

Rev. John Page Hopps, having to leave England for Vienna for a short time, the Sunday afternoon gatherings at the Floral Hall, Leicester, to which we have occasionally referred, have been brought to a close somewhat earlier than usual. "The season," says the *Inquirer*, "has been a very successful one. During the season there have been about thirty-five thousand attendances, and

the voluntary pence offerings at the doors have paid all expenses. The last meeting, on the 27th ult., was one of the best of the season, the immense hall being well filled in every part. Several hundreds of names and addresses have been sent in from persons desiring closer relations with their minister and one another."

"Dr. Martineau," says the *Inquirer*, "has become a convert to disestablishment." But it rather seems to be that he has found that the repeal of the Act of Uniformity and the exclusion of Bishops from the House of Lords, which he has advocated, would really mean disestablishment. He looks for the future church of England to be "a federal union"—his own expression. He would leave to the Episcopal church all its present endowments, stipulating, however, for a larger use for the Cathedral. His words on this last subject will be read with special interest: "There remain the cathedrals. Are they to be given up unreservedly to any one particular branch of our Christendom? A mere glance at one of those stately piles rebukes so poor a thought. Taking us back to a date beside which our oldest surviving divisions are modern, conventual rather than parochial in their resources and character, founded or enriched by kings and bishops of renown, containing the tombs of crusaders and pilgrims, of statesmen and judges, of heroes, philosophers, poets, saints, that crowd the roll of our long annals, they are unique as monuments of our entire historic life, and can be the monopoly of no select communion. Their administration must be as large as their structure, and consecrate them anew as temples of unity. Accordingly, it is proposed to vest their estates in 'National Church Commissioners', and to make the capitular body of mixed composition, including three members from the non-Episcopal confederates. This provision itself bears fitting witness to the change from the exclusive to the inclusive catholicity. And the chapter so formed will arrange for use of the cathedral by any one of the federated bodies on adequate occasions, and, especially, for an annual united service and communion of them all. At the same time, these additional uses need not disturb the present daily services, still left in charge of the Dean and his half of the canons; and the change may take place without silencing the morning and evening bells, or the sweet murmur of the customary prayers, that soothe and consecrate so many faithful lives. So far, the old may keep its place and be at peace. But it must not set its face against the new, which also comes to seek a blessing. There are fresh alliances to be sanctified, and more generous fervors to flow into our devotions, and these also must be invited to the same solemn shelter, and ask voice through the same organ-peals."

The Sheikh of the ancient Samaritan people—Jacob-esh-Shellaby—is at present in England, and Professor J. E. Carpenter, of Manchester New College, London, writes about him in our English papers:

"His people now number only one hundred and thirty-five. He is the patriarch of his clan. 'All we Samaritans,' he says in his broken English, 'one family.' Those who heard the late Keshub Chunder Sen describe the family-house in Calcutta, comprising about a hundred persons, in which he was brought up, will readily understand how Shellaby should give shelter to no less than seventy-two of his co-religionists—mostly women and children—under his own roof.

"The object of his visit is to raise a sum of £200 to redeem some land belonging to his community, recently mortgaged on ruinous terms to meet the Turkish exactions. Of late years these have become unusually severe. 'Governor, he take one taxes, *two* taxes, THREE taxes, FOUR taxes, all in one year. But the Sultan, he get very little of the money!'"

Shellaby is personally known to Canon Liddon, who has helped him with a donation of £5 and a hearty letter of commendation. The Catholics have not unnaturally declined to aid, and even the liberal Jews still prefer to have no dealings with the Samaritans. The matter presses. Shellaby has been in London for seven weeks, in a dismal attic in a by street off Fitzroy-square. He does not know how to plead his cause. Meanwhile his people are entreating him urgently to return. Will any friends send me [Prof. J. E. Carpenter, address above] any help for him? I shall be glad of any contributions, however small.

THE preacher at the London May meeting will be the Rev. J. E. Odgers, M.A., principal of the Unitarian Home Missionary Board.

A Welsh translation has just been published of Rev. J. F. Clarke's "Manual of Unitarianism."

The following hints are given by the late Rev. Hugh Stowell Brown, the popular Liverpool Congregationalist, for a study: (1) Do not have any sofa or easy chair to tempt a visitor to prolong his stay; (2) Stand while your visitor talks—he will then probably stand too, and all the sooner walk; (3) Have your clock ten minutes fast—your visitor will not then be likely to miss his next engagement through stopping too long with you.

Our English brethren have just lost two of their foremost laymen: William Shaen, of London, a noted lawyer of the very highest character, who has been one of the staunchest workers in the various moral and social reforms of this generation; and Joshua Fielden, one of the firm of Fielden Brothers, the great cotton factory owners, merchants and manufacturers of Todmorden. Mr. Joshua Fielden was the son of John Fielden, who was one of the sturdy political reformers of the earlier part of this century, and the father of the "Ten

Hours' Bill," and he followed nobly in his father's footsteps. For a number of years he was in parliament, and now his eldest son is one of the Lancashire members. He was a man of literary culture and fine tastes, and respected throughout his life as a pure and upright English gentlemen. The writer, who was minister of the Todmorden Unitarian Church, in its "day of small things," well remembers the deep Christian interest and sympathy which Joshua Fielden always had in everything relating to the welfare of his work-people, and recalls with grateful affection his manly Christian piety. In later years near where the old meeting-house—now used for Sunday-schools—still stands, Mr. Fielden and his two brothers built a fine stone church, the finest Unitarian Church in England.

A JUBILEE AT KEOKUK.

Somewhat less than a year ago our friends in Keokuk, Iowa, began a strong movement to clear their church from a heavy burden of debt, amounting to about $7,800. At a public meeting of the church, a local committee consisting of J. H. Anderson, H. C. Hodge, and W. P. Tucker was appointed to raise money, and Hon. G. W. McCrary, of Kansas City, Rev. J. T. Sunderland, of Chicago, and Rev. O. Clute, of Iowa City, were invited to act with this committee. After some weeks Mr. Clute was able to give time to the work, and in connection with the local committee, made a thorough canvas of all from whom help could be expected. The response in nearly every case was friendly and generous. Some large contributions were made,—one amounting to $2000, several of $500; others, less fortunate, were able to give small sums, but these represented no less of earnestness and self-sacrifice than the larger amounts. The American Unitarian Association was appealed to after it was found impossible to secure the full amount at home, and it came to the rescue heartily and generously. So the whole amount was pledged and has been collected, and every cent of the debt is paid. The society now has its beautiful church building well finished and furnished, and its excellent $3000 organ, entirely free from debt. It has reason to feel happy, and it gave expression to this happiness in a service of joy on Sunday, March 6. An address was given by J. H. Anderson, Chairman of the Board of Trustees. C. P. Birge, Secretary, read a valuable paper on "The Origin, Growth and Extinguishment of the Debt." Rev. O. Clute gave an address on "Factors of Future Success." Then on Tuesday evening, March 8, the society had a festival of joy. The ladies served supper in the parlors from 6 to 8. Then the company adjourned to the audience room, engaged in prayer, sung hymns of thanksgiving, and listened to several addresses, and to letters from absent friends. Both the Sunday service and the festival were times long to be remembered. O. C.

NEWS FROM THE FIELD.

Rev. John W. Chadwick, of Brooklyn, N. Y., will sail in May for Europe, to be gone several months. He has been invited to preach on June 3 before the British Unitarian Ministerial Conference.

Rev. A. A. Hoskins, formerly connected with the Methodist Episcopal Church, has applied to the Committee on Fellowship appointed by the National Conference of Unitarian and other Christian churches for recognition as a Unitarian minister, and his application has been granted. He is therefore commended to the fellowship of our ministers and the confidence of our churches.

J. T. Sunderland,
J. C. Learned,
John R. Effinger,
Committee on Fellowship of the Western States.

March 17, 1887.

To the Editor:—Some time ago I noticed the statement that the Methodist people of Saratoga objected to our use of their church as the place in which to hold our National Conference. If I remember rightly some have suggested our putting up a hall for ourselves. This may be good, but better I think, can be done. We of the West find it pulls on our pocket-books to go to Saratoga. Now, cannot the brethren of the East come one-fourth of the way and meet us at Rochester, or Buffalo, or Niagara Falls? The influence for good upon the West of a National Conference held near enough to us to be attended by a large number of our people, would be hard to calculate, so great would it be.

A. Walkley.

Rev. A. G. Jennings, Missionary of the American Unitarian Association for Ohio, Indiana and Kentucky, in his first quarter of a year, which closes April 15, has visited fifteen cities and towns, spoken in all thirty-six times; traveled 2,200 miles; distributed about 500 tracts, and many copies of the Unitarian, *Christian Register*, *Our Best Words*, and *Unity*, and has written about 150 letters, besides preparing a tract of which 2,000 have been printed.

Rev. E. Wheelock has started for his Washington Territory parish via Austin, Texas, San Francisco, and Portland, Ore. This long detour is made necessary by family and business considerations. The little parish at Spokane Falls is awaiting his coming with eagerness. Eleven of the members have subscribed $900 towards the salary, in sums of $100 and $50 each, an earnest of their interest in this cause.

The Iowa Unitarian Association, one of the most active and efficient of our State Conferences, is early in the field with an excellent programme for a spring meeting at Humboldt, April 11–14. The programme gives promise of a meeting inspiring in its thought and work. Besides sermons and papers and reports from

the Secretary and Minister at Large, it is to have reports from the four special secretaries who have charge of the Post-office Mission, the Society of Lay Leaders, the Sunday-school, and the Unity Club. Every church in Iowa should send a large delegation, and the many Unitarians scattered abroad in the state should attend. Go up to the Conference in such large numbers as will test, for once, the warm-hearted and abundant hospitality of the Humboldt parish.

Chicago.—There will be a reception at Unity Church Industrial School, 80 Elm street on Saturday, April 16, from ten until five.

The day nursery will be open and the work of the sewing-classes shown. The kitchen garden under the charge of the young ladies of the church will give an exhibition at 10 o'clock. The kindergarten under the direction of Miss Larrabee at 11:30.

Lunch will be served from twelve till two by the cooking-classes connected with the school. To all who are in any way interested in the institution a cordial invitation is extended.

Take Larrabee street cars on Clark street.

—A meeting of the Channing Club has been arranged for April 1, at the Tremont House. Mr. Andrew Crawford, of Unity Church to preside, and Mrs. Marie Remick, of Ann Arbor, Mich., to read a paper on the question, "How Can our Protestant Churches Reach the Masses?" The reading of the paper is to be followed by several brief addresses, all from ladies. Such a programme is wholly new in the history of the Club, but it is looked forward to with great interest.

—Mr. D. L. Moody has secured the $250,000 guarantee fund asked by him to found in Chicago a training-school for missionaries.

—A fine, earnest meeting was held at the Central Music Hall, on Sunday evening, March 20, to consider the work of the Chicago "Moral Education Society." Rev. Dr. Thomas spoke on "Heredity," Rabbi Hirsch on "Environment," and Rev. J. Ll. Jones on "The Will."

—Rev. Arthur M. Judy, of Davenport, Ia., preached recently at the Church of the Messiah in exchange with Mr. Utter.

—Mr John A. Roche, one of the most active and esteemed members of the Third Unitarian Church, has been put in nomination by the republicans for mayor of the city, and it seems practically certain he will be elected.

—We are glad to see that Mr. W. Alexander Johnson, the efficient and untiring secretary of the Charity Organization Society, of this city, has began the publication of a little monthly to help him in popularizing are pushing his good work. Subscriptions and solicited. Price 50 cents. Address, 116 La Salle street.

Boston.—Rev. M. J. Savage has been lecturing in his church for the benefit of the Woman's Auxiliary, on "Lowell, and the Biglow Papers."

—James Russell Lowell's lectures on the old English dramatists have crowded Huntington Hall to its utmost capacity. Such a rush for tickets has scarcely ever been paralleled in the history of the Lowell Institute.

—The *Commonwealth* says that the parish of the Mount Pleasant Society of Roxbury has decided to build a new church, and land has been secured for the purpose. A subscription list has been started, Mrs. L. G. Pray heading it with a donation of $1,500.

—At the last meeting of the Unitarian Club, the speakers were Mr. Mohini, a Brahmin, (a great grandson of the distinguished Ram Mohun Roy) who spoke upon "True Brahmanism;" Hon. Geo. S. Hale, who answered the question, "What shall the club do next?" and Rev. J. G. Brooks, of Brockton, who gave an interesting account of some meetings which had been held in that town, in which Knights of Labor and employers took part in friendly discussion of practical questions at issue between labor and capital.

—Rev. Robert Collyer spent a recent Sunday in Boston, preaching in the morning at the Church of the Disciples, and in the evening speaking in the hall of the Young Men's Christian Union.

—Rev. C. D. Bradler, for eleven years the faithful and beloved pastor of the Harrison Square church, has asked for a colleague upon whom the most of the active duties of the parish shall devolve. Impaired health demanding rest and a desire to devote considerable time to literature have led to this step. For more than thirty-three years Mr. Bradler has done good Christian work in Boston and vicinity, the calls for special services demanding much of his time and strength. It is his purpose to remain senior pastor of the church, preaching occasionally.

The two Unitarian societies in South Boston, which united last September under the pastorate of Rev. Chas. B. Elder, are now laboring together heartily as one. The congregations are large and the Sunday-school is in better condition than for many years past, having many earnest and devoted teachers. A young people's temperance society, under the name of The Channing Workers, has just been organized, and has enlisted the sympathy and interest of a large number of people. The society is constituted as a branch of the Unitarian Church Temperance Society. Its organization shows the temper of the young people who wish to be in line with the temperance movement now advancing in the liberal churches. The pastor has been holding of late some young people's evening services at half past six o'clock Sunday evenings. They consist of a service of song with a plain talk by the minister. The meetings have brought together a very good number of young men and women.

Atlanta, Ga.—Rev. W. P. Tilden, who has been preaching for a time here, in the temporary absence of the pastor, writes: Brother Chaney has been doing a grand work here; and now that his efficient "helpmeet for him" is by his side again, in renovated health, al

goes merry as a marriage bell. The twain are worthy of all praise for the patient, hard-working fidelity given so persistently to the work of building up a liberal church. The thing is done. The church is well rooted and growing.

Baltimore, Md.—The Unitarian Church has recently passed its seventieth anniversary, Rev. C. R. Weld, the pastor, preaching a sermon appropriate to the occasion. He spoke of the growth of the society from a small band of earnest men and women meeting in a room on South Charles street, to worship God as they believed right, to its present state, occupying a church which is never closed, and a chapel in which some classes meet for work nearly every day of the week.

Buffalo, N. Y.—The decennial discourse of Rev. Geo. W. Cutter, preached Feb. 6, 1887, shows ten years of quiet, earnest, unusually fruitful work on the part of pastor and people, with the material result of a fine new church and spacious social and industrial apartments, and with the spiritual result of a large and united society, a vigorous Sunday-school, a good young people's literary club and much philanthrophic work. Mr. Cutter is now talking and planning for the starting of another Unitarian Church in the city, which he feels can be planted and sustained not only without injury but on the contrary with real advantage to the present church and to the cause of Unitarianism.

Canton, Dak.—Rev. Eliza T. Wilkes has recently preached several times at this growing town. Her word has been well received by large congregations. Mrs. Wilkes is also preaching at several other points.

Camden, N. J.—The new Unitarian Society, the organization of which less than a year ago by Rev. Mr. Haskell and a few other earnest workers, we chronicled with so much pleasure, and whose steady progress has been so gratifying since, has at last dedicated its new church.

California.—Among the earnest Unitarians at present in California is Miss Caroline Richmond, of Providence, R. I. It is the almost invariable custom of this lady on arriving at a town where there is a Unitarian church to call on the minister, attend the Sunday and other services, and in other acceptable ways to indicate her interest in the work of our church in that locality. What an example for selfish and indifferent Unitarians who so often ignore our struggling churches when traveling on the frontier,and seem to prefer visiting any church except one of their own order.

Chattanooga,Tenn.—Rev. George L. Chaney, of Atlanta, Ga., has recently been holding services here, and hopes that a permanent Unitarian Society may soon be established. The city is growing fast, and is already a great business center.

Chelsea, Mass.—The very unique "Paper Carnival," given by the ladies of the Unitarian Church (word of which reached us too late for our last issue) proved both socially and financially a great success. It gave much pleasure to the large number of persons who attended it, and netted the ladies the quite extraordinary sum of $1,115.

—The Unity Club connected with the Unitarian Society is very prosperous. It was started only last spring, but already has ninety members. It holds its meetings the second Monday evening of each month from October to May, with programmes literary, musical, social and occasionally dramatic.

Cincinnati, O.—The Unitarian Society at Cincinnati was never more prosperous than at present. Mr. Thayer's work is spoken of by every one with great satisfaction. The Sunday afternoon lectures of the Unity Club in connection with this church are mentioned particularly as exerting a wide influence on a large body of people who are not Unitarians. This society is also very strong in its Post-office Mission work.

Duluth, Minn.—Rev. O. Clute and Rev. S. M. Crothers visited this rapidly growing city March 23, to look over the possibilities as to a Unitarian movement, and to consult with our friends there.

Evansville, Ind.—The Unitarian Church in this city has recently been rented for two years to a society of "Disciples" or "Christians."

Iowa City, Ia.—Rev. Arthur Beavis, our minister here, has just published a vigorous little pamphlet entitled "Can Christians consistently defend the Theory of Evolution"? His conclusion is that while evolution unquestionably destroys the very foundation of the "evangelical theology", it does not necessarily in the least disturb belief in God or in the moral or spiritual nature of man, or worship, or the real Christianity of Jesus,—that is, rational religion.

Keokuk, Ia.—Prof. W. D. Gunning has been giving in the Unitarian Church, several interesting scientific lectures.

Los Angelos, Cal.—The ladies of Dr. Fay's congregation recently netted $3,000 by a bazaar in aid of their church building fund. One of the features of this affair was a neat little volume entitled, "Sparks from Unity Forge," containing brief and pregnant excerpts from Dr. Fay's sermons, and illustrated with a handsome portrait of that gentleman.

Rev. C. W. Wendte, who has been visiting the Los Angeles society, reports that Dr. Fay, in view of the financial embarassment of the American Unitarian Association this year, has relinquished all claims to an appropriation from its treasury in aid of his work in that city. The society will hereafter seek to be self-supporting.

Minnesota.—In looking over the possibilities of work in his somewhat large bish-

opric, which includes Iowa, Minnesota and Dakota, Rev. O. Clute thought it possible that something could be done among the large German population in such cities as St. Paul and Minneapolis. He consulted with some of our St. Paul friends and found them ready to co-operate in trying the experiment. He found that the Rev. J. Heddaeus, a native German, who graduated in recent years at Meadville, was willing to undertake the work. The American Unitarian Association was also willing to co-operate in aiding to pay expenses. Mr. Heddaeus has therefore entered upon the work. It is hoped that among the many Germans of St. Paul a congregation, Sunday-school, Study Class and Social Club may be organized. If it is found that this is not possible we shall, at least, know that fact.

Mt. Pleasant, Mich.—The Unitarian Society here has received an addition of forty new members within the past few weeks.

Moline, Ill.—The new society which Mr. Judy has organized goes forward prosperously. A leaflet setting forth, in a very attractive way the "spirit and purpose" of the society, and announcing its meetings and work, has been printed. Besides the regular Sunday service, there is a Sunday-school, a monthly sociable and a Ladies' Working Society.

Manly Junction, Ia.—The friends here have organized a society, and have begun hauling stone for the foundation of a church building. They are few in numbers, but strong in faith.

Minneapolis, Minn.—The regular weekly meeting of the Unitarian, Universalist and Jewish ministers, of Minneapolis and St. Paul, in Mr. Simmons' study at 10 o'clock on Monday morning, has become an established custom. The association numbers about 15 members, nearly all of whom are regularly present. Monday, March 21, Rev. Harrington, of the Universalist Church, read a paper on "License and Law," a subject suggested by the recent "High License" law passed in Minnesota. The paper drew out a warm discussion.

—All friends of Rev. and Mrs. Clay MacCauley will regret to learn that the latter is seriously ill of paralysis.

—Mr. Simmons' new church is rapidly approaching completion, putting in the pews and grates and some minor finishing, being all that is now to be done. It is a beautiful building, complete in all the appointments for a modern church. We reserve a description until we can see its finished beauty.

Northwood, Worth Co., Ia.—A very good congregation gathered at short notice, in the Court House, on Friday evening, March 18. Rev. O. Clute preached.

New Orleans.—The Southern Conference of Unitarian Churches will meet here on April 20 and 21, Wednesday and Thursday. Essays will be read and business transacted on Wednesday forenoon. Rev. Robert Collyer, of New York, will preach in the evening. Religious services will be held on Thursday forenoon, and a social gathering, with ten-minute speeches, in the evening. Visitors arriving on the morning trains will report at the Edwards House on Lafayette square, near the church.

New York City.—The preachers for the Unity Congregational Society in upper New York for March, were Rev. C. B. Elder of South Boston, Rev. E. C. Butler, of Beverly, Mass., Rev. Roderick Stebbins, of Milton, Mass., and Rev. J. L. Corning, of Terre Haute, Ind. Services held in Brady's Hall, 125th street, between 6th and 7th avenues.

Portland, Oregon.—Interesting special services during the Easter season have been held in the Unitarian Church: sermons by the pastor appropriate to the time; anniversary of Sunday-school; anniversary of Christian Union; and various week evening meetings—missionary, philanthropic and religious.

Philadelphia, Pa.—From the Year Book for 1887, of the Spring Garden Society, we learn that 28 names were added to the church during 1886; that the church was kept open every Sunday during the summer vacation, an informal religious service being conducted by lay members with an average attendance of thirty; that temperance has received special attention both in the church and Sunday-school; and that the society has "lent a hand" in a variety of excellent missionary, charitable and educational work.

San Francisco, Cal.—Rev. C. W. Wendte has recently organized Women's Auxiliary Societies in San Francisco and Oakland, which will undertake P. O. mission work on that coast.

Sioux Falls, Dak.—Miss C. J. Bartlett, minister of the Unitarian Church here, re-recently lectured on temperance in the Opera House, on Sunday evening, under the auspices of the W. C. T. U. The lecture was received with much favor by the large audience.

St. Louis, Mo.—On Sunday, Feb. 13, at 4 P.M., a large chorus choir rendered in the Church of the Messiah Mendelssohn's magnificent Hymn of Praise. In the absence of the pastor, Prof. James K. Hosmer, of Washington University, gave a brief and exceedingly interesting address on the Mendelssohn family.

—On March 13 the choir gave for a special service Dudley Buck's 46th Psalm and selections from the *Stabat Mater*.

—Rev. John Snyder and wife were tendered a reception on Thursday evening, March 17, by the members of their church.

—Mr. Snyder, on the first Sunday after his return from the Bermudas, preached on "The Way in which Christ joins Ethics and Religion."

St. Paul, Minn.—An impromptu conference assembled in Unity Church on Monday evening, March 21, which proved to be a very interesting gathering. Knowing that Rev. J. H. Crooker and Rev. O. Clute were to be in town at that time, Rev. S. M. Crothers, pastor of Unity Church, invited his own congregation and the congregations of Mr. Simmons' and Mr. Janson's churches of Minneapolis, to meet them. After a general social talk Mr. Crothers called the people to order, and asked Mr. Clute to talk. He responded by telling of the work which has been accomplished in Iowa during the last ten years, showing that in that time the congregations have increased 300 per cent. The special significance of the worked seemed to him to lie in the fact that small towns can give good Unitarian congregations; that these towns can pay their own bills; and that women make excellent ministers, four of the Iowa churches having women for pastors. Mr. Crooker was called on and spoke of the work in Wisconsin, and of the new movement at Winona, Minn., of which he is the father. Mr. Janson spoke of his work among Scandinavians, which is going on successfully in Minneapolis and St. Paul. He told also of an Icelander, discovered through Miss McCaine's Post-office Mission, who is now at work teaching Unitarianism among his Icelandic countrymen in Manitoba. In a very bright speech Mr. Simmons declined to make a speech. Mr. Crothers wound up the talking by expressing the gratification of himself and people in greeting all the friends present and in hearing their good word. He told also of a movement on foot to begin Unitarian work among the Germans of St. Paul and Minneapolis by Rev. J. Heddaens, a German graduate of Meadville. Then the hospitable ladies took all to the spacious rooms "down below," and served an elegant collation, after which general talk in many happy groups closed the evening. It was a fellowship meeting of the best kind.

—Rev. O. Clute preached for Mr. Crothers Sunday, March 20, and talked of missionary work to an interested company after the evening service.

—Rev. Kristofer Janson, of Minneapolis, has been preaching to a Scandinavian congregation in Unity Church on Sunday afternoons. The congregations have been surprisingly large. Perhaps a regular society will be formed.

Watertown, Mass.—Rev. W. H. Savage, pastor of First parish, has been giving a series of Sunday evening "Lecture Talks," on "Liberal Leaders" and "Liberal Thought." Preceding each "talk" there is congregational singing of familiar hymns for twenty minutes. A new building having a spacious room for use of the Sunday-school and also church parlors, is to be erected very soon by this society.

West Dedham, Mass.—Rev. Geo. W. Cooke, after six and a half years of active and very successful work, resigns his pastorate, the same to take effect June 1. He has been influential in the educational and other public interests of the town, and during his ministry the parish has extensively repaired its house of worship, and built a new parsonage.

Whitman, Mass.—The society at this place is without a church edifice. At the suggestion of Prof. Whitcomb, the proceeds of an elocutionary entertainment lately given by him were made the foundation of a building-fund. The ladies and others are working to add to it in a variety of ways.

Winona, Minn.—Rev. T. G. Owen, of Arcadia, Wis., and Rev. J. H. Crooker have been continuing the work here with good success.

Yonkers, N. Y.—Rev. J. T. Bixby, Ch.D., was installed minister of the Unitarian Phurch here, early last month. Rev. Theodore C. Williams, of New York, preaching the sermon, and Rev. Robert Collyer, Rev. Russell N. Bellows, and Rev. Stephen H. Camp taking part in the service, which was an uncommonly tender, earnest, hopeful, inspiring one. We regret to say, however, that Mr. Bixby's joy in entering upon his new work has been clouded by the recent death of his only son, a boy of about twelve years. In this affliction he has the sympathy of his many friends, west and east. The Yonkers *Statesman* prints a sermon from Dr. Bixby on "Liberal Christianity, the Faith Needed by Our Age."

JOTTINGS.

Kansas has a law prohibiting the sale or giving away of tobacco to any person under 16 years of age. Every state should have such a law; only the age should be raised.

Dakota has a law forbidding the sale of intoxicating liquors within four miles of its state university. Why should not every state university be protected in the same way?

There are in India about 400,000 widows under 18 years of age; one-fifth of them are under nine years. The former barbarous custom of burning these poor girl-widows has been abolished, but the unnatural and inhuman custom of perpetual widowhood now holds sway. Lord William Bentick has long been honored and loved by all true hearts in India for abolishing the murderous suttee. And the true heart of India will love and honor the man who overthrows the cruel slavery of enforced widowhood.

In charge of the question-box, one day last season, at Chautauqua, Rev. J. M. Buckley, D.D., was asked, "Do you think the great pyramid a prophecy of the coming of Christ?" His reply, which was followed by prolonged applause, was, "I answer with the speculation of a man who found a boot on the shores of the Mediterranean marked 'J,' and concluded that it belonged to Jonah, and was cast off by him in his struggles when he got on the shore."

Emerson says: "All I have seen teaches me to trust the Creator for all I have not seen. Whatever it be which the great Providence proposes for us, it must be something large and generous, and in the great style of his works."

"So should we live that every hour
May fall as falls the natural flower,
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future meed;

Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy."

Says the *Woman's Journal:* The right of a wife to support an impecunious husband has been fully recognized from time immemorial. The old common law did not indeed say that the wife of a sick or lazy man must support him, but it accomplished the same thing more delicately, by giving him the right to all his wife's earnings. To this day in Connecticut and some other states, every dollar a married woman earns, whether by writing books or taking in washing, belongs not to her, but to her husband.

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J. G. TOWNSEND, SOLON LAUER, } EDITORS.
JAMESTOWN, N. Y.

Published bi-weekly. Subscription price one dollar per year, strictly in advance. Send for sample copy